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No. 133
April, 1958

The Dale Hollow Larger Parish

VINTON D. BRADSHAW

• A phenomenon generally conceded to be a part of the rural scene today is a recognition of the trend of the city extending its varied influences out into the agricultural areas. By special attractions these destroy the integrity of the rural home, the unity of the community, and the effectiveness of the country church.

The resulting problem is that if rural churches are put out of action or seriously weakened, what is going to happen to the rural families who are unable or unwilling to go into the city church, to the aged and shut-ins who are left behind, to the indifferent and the hostile individuals who do not care whether or not there is a neighborhood church? This much is certain: if such trends are allowed to continue without any counter planning, America's broad areas are destined to become dotted with country slums. Therefore, our hope is that the larger town and county-seat churches, by means of an extension service, should serve all the people living on the land. They should minister to rural people where they live.

Serving the People

The "larger parish" method has captured the imagination of an increasing number of church and community leaders as a way in which to salvage the good that is still a part of rural family living. A larger parish is sometimes referred to as a "community parish," which suggests the basic idea of larger parish procedures. In practice the parish is to become co-extensive with the community, and the latter is to be the ultimate objective of all service organizations and agencies.

In concern for the outlying countryside, there must be an awareness of the service range of the community. This fact largely affects the activities of the people of a definite area of dispersed rural homes—their thinking, working, and worshipping together for the individual and collective good of all who reside in the community center and the surrounding countryside.

The Dale Hollow Larger Parish is an illustration of the larger parish idea at work in a Southern Appalachian community. This cooperative venture is in its thirteenth year of organization and work in the foothills of the Cumberland Mountains in Overton and Pickett Counties of Tennessee.

Common Concerns

The initiation of the work of the Dale Hollow Larger Parish stems from experiences of common concern and cooperation among Methodists, Disciples of Christ and Presbyterians, extending back many years. A boarding high school was begun at Livingston, county seat of Overton County, in 1909 by the Christian Church (Disciples) and for thirty-seven years this afforded the only opportunity for mountain

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Photo by A. Devaney, N. Y.

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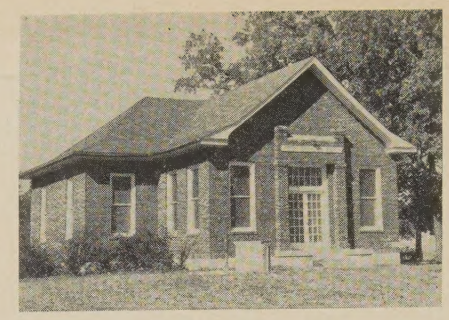
boys and girls to secure an education. In 1946 the Disciples relinquished their responsibility for the school and administration was assumed by the county board of education. Alpine Institute was also a boarding high school operated by the Presbyterian Church in the U.S.A. in an area eight miles from Livingston. This was closed in 1944 after a twenty-five year history of educational opportunity for boys and girls. The work of these church schools gave valuable background to the community for something greater to happen.

The casual meeting and conversation of ministers and church leaders established friendly personal relationships across denominational lines. Revival meetings among the local churches were often led by one of the ministers of a different denomination. Pulpit exchanges were common among the pastors. These and other experiences led local church members to agree that they held many tenets of faith in common.

Perhaps common concerns for the task of religiously educating and ministering to such a large number of families over so vast an area provided the strongest ties leading to cooperation. For it seemed too great a task for any one group to accomplish by way of its own strength and resources. In such a situation it was imperative to eliminate all duplication of effort by the efficient administration of a "larger program" which would extend into all neighborhoods of the area.

Several meetings were held to discuss a plan which might be effected among the churches in the area. This resulted in the organization of the Dale Hollow Larger Parish in the fall of 1945, with seventeen churches uniting in the effort. At this meeting state and national board representatives of the three respective communions met with local church leaders and goals and objectives were established. The basic principle accepted was "build the local church in the community and through that serve all the people."



Midway Christian Church

Comity

The practice of comity perhaps best illustrates the ecumenical aspect of the Larger Parish. At three points in the area there was denominational duplication of work—Taylor's Cross Roads, Miller Chapel, and Smyrna. Methodist and Presbyterian, U.S.A., churches existed at Taylor's Cross Roads. Neighborhood poll showed a slight majority in favor of the Methodist Church. So the Presbyterians agreed to become Methodists; the church house was sold and transformed into a dwelling, and one church was left to work.

Miller Chapel neighborhood study revealed that about 85 per cent of the families preferred the Christian church to the Presbyterian church serving the area. Consequently, the Christian church was asked to send a pastor to this neighborhood, established a church, and (after one year's time) receive a clear deed to the property made to the local Christian church for the amount of one dollar.

At Smyrna was a church house built from funds given by Baptists, Disciples, Methodists, and Presbyterians, U.S.A. Through comity discussion Disciples and Methodists agreed to withdraw, allowing the calling of a Presbyterian pastor to serve the neighborhood. United Baptists refused to cooperate in the venture and still maintain once-a-month preaching.

Following Sunday Worship

In April, 1956, a fourth group became a part of the Larger Parish organization and program. The Cumberland Presbyterians bought the property formerly occupied by the First Methodist Church in Livingston, and they voted in their presbytery to become participating members, with three outlying rural churches in addition to the Livingston church.

Churches of other communions may become participating members of the Larger Parish by approving the constitution and by being accepted by the Larger Parish Council. Any congregation may withdraw from the Larger Parish by giving notice of its intention to the Council.

At present there is a total of twenty-seven participating churches and preaching points in the 250-square-mile area of the Dale Hollow Larger Parish. The Methodists have 3 pastors and 9 churches; Disciples, 4 pastors, 10 churches; Cumberland Presbyterian, 1 pastor, 4 churches; Presbyterian, U.S.A., 1 pastor and 4 churches. A Methodist director of Christian Education is hired by the Larger Parish to serve in all the churches upon their invitation to do so. These churches have the sole responsibility for all the families within the neighborhood which they serve except in Livingston and Byrdstown. The Larger Parish community is the Livingston-Byrdstown trade area, the boundaries of which surround an area in which 2,700 families reside.

Ecumenicity

Since the organizational meeting of the Larger Parish there has been an annual two-day meeting of the Advisory Council. This conclave brings denominational board representatives from national, state, and local levels to consider reports of the past year's activities, to evaluate the

ogram, and to consult as to the ture policy of the Council and ans of the departments. It is easily en that a major problem is one of heduling a date that will clear the mut of directors, superintendents id secretaries of the four denomiitional boards. However difficult is may be, the compensations are eat and representation is always od. This annual meeting provides ie of the most refreshing experiices in the cooperative work of the arish, for here objective analysis given every facet of the functional e of the Parish. One cannot come way from such a meeting without clearer understanding of "grassots ecumenicity" and what makes so.

A constitution for the Larger arish was a long time in formation. he staff of pastors functioned best y group consensus, and there was ldom any real need to test the ulidity of experiences in administation by an organizational docuent such as a constitution provides. owever, it was seen that a change pastoral leadership and the need r more lay participation demanded clear-cut description of relationips, and by 1949 the first constituon was adopted.

This organizational plan provided r a representative council which et each fifth Sunday to transact the usiness of the Parish. Voting was be by those present. The program f the Parish was to be administered rough functional committees.

ay Participation

By virtue of the fact that the arger Parish began as an idea in ie minds of local employed church aders in the area, it was natural at the greatest task in the early fe of the Parish was that of train-g laymen to take responsibility for adership in the Parish program. In ie meantime the work had to be one. Therefore, the staff of pastors, practice, continued to fulfill the xecutive, promotional, and adinistrative functions of the coperative program. The Council was ssentially a "rubber stamp" group. ut this needed to be overcome. Reorts of Parish activities were made

Larger Parish Float, with theme:
"Every Home a Christian Home in a Christian Community"

in detail to the fifth Sunday Council meetings, and pastors utilized every opportunity to teach the ideal and the function of the Larger Parish in local church and community contacts. Gradually the idea caught on and laymen began to participate increasingly in the working relationships of the Larger Parish. Now in every church there are several persons who have served in some capacity of leadership.

With greater lay participation came simultaneously a sense of enlarged and "matured" philosophy of larger parish principles. In keeping with these views the constitution was revised and properly adopted in 1957.

The new constitution provides for a representative council which is the administrative body of the Parish. The Council is composed of four voting delegates from each church, one of whom must be a youth under twenty-five years of age, and one the pastor of the church. Council officers and the heads of the departments are ex-officio members of the Council. Each church elects its delegates at will, and these meet as the Council twice each year. The annual business meeting is held the first Sunday in January to discuss and approve proposed program reports from the four departments, elect officers, and adopt a budget for the ensuing year, and determine Larger Parish policy. A second meeting is a Larger Parish rally held during the summer. Any additional meetings may be called by the president, who is the official head of the Larger Parish.

Program

The ongoing program is under the direction of the Executive Committee. This committee is composed of four Council officers, the four elected department chairmen, four pastors who are appointed to serve as permanent secretaries to respective departments, and four pastors who serve as appointed department advisors. This group meets monthly to plan and execute program.

In addition to a chairman, secretary, and advisor, each functional department is composed of five laymen selected by the Executive Committee. Additional members of the churches are called to serve on the committees within the departments.

Additional committees outside the department relationship are appointed by the Executive Commit-

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tee to serve with temporary or more permanent responsibilities as situations demand. These include the Budget Committee, which proposes a budget for Council approval, and the Nominating Committee, which presents a slate of officers for nomination during the Council election. The Finance Committee functions throughout the year.

The work of the Dale Hollow Larger Parish has always been delineated by areas of concern. The "whole church" as represented by the Larger Parish is working at the "whole task." This task is defined in terms of extending the Kingdom of God among all people living in homes, working at jobs, attending schools, and relaxing at play in all the neighborhoods of the Dale Hollow Community. Therefore, the departments of the organization are Christian Education, Church Development, Community Development and World Outreach.

Program projects which have been a real service in the community are explained here in brief.

(1) A School of Evangelism was conducted in 1948 for which national leadership from the participating communions was obtained. Training, inspiration, and simultaneous visitation and preaching in Larger Parish churches resulted in 129 accessions to the Church.

(2) The Dale Hollow Tuberculosis Center was operated as a convalescent rest home for rehabilitating tubercular patients, and during its history (1946-1954) over seventy-five were treated, forty-five of whom were restored to normal living.

(3) A Laboratory Training School was held in 1950 and again in 1957 under the leadership of specialists from the various denominations. Over 160 children received excellent training as participants and 95 adults received leadership training credit through these schools.

(4) Vacation Church School Institutes in the Parish have helped to establish an annual vacation church school in every church in the Parish.

(5) Rural life institutes have been held several years to enhance the development of stewardship of rural life with all community agencies participating.

(6) A nutrition study was conducted in two neighborhoods with the assistance of the University of Tennessee and the United States Department of Agriculture to determine diet and health habits of families and to offer suggestions as to methods for improvement.

(7) The regular publication of a mimeographed monthly news sheet, *The Reporter,* is sent to all homes within the area.

(8) A bus load of men of the Parish visited the governor and state highway commissioner which resulted in obtaining two ferries at strategic points, opening up isolated neighborhoods with all-weather roads.

(9) A class in Bible History is taught at Livingston Academy, with credit given to its junior and senior students—the Larger Parish pastors alternate in taking responsibility for this course.

(10) The Lord's Acre plan was adopted by fourteen churches in 1957. The emphasis was climaxed with a parish-wide auction sale in Livingston.

(11) The use of land adjoining a beautiful spot on the lake has been obtained. The small farmhouse and four partially completed cabins provide shelter for overnight camping for families, youth and children's groups, and day camping for the Larger Parish.

The functional departments are Larger Parish entities and in no way are imposed upon the organizational pattern or the work of the local church without its consent. Each congregation maintains its own identity and autonomy, and each supports the Larger Parish with money and participation by its own free choice.

Through the Dale Hollow Larger Parish the local churches have come to realize that they can more adequately meet any problem which is a part of the ongoing life of the larger community through practices of "common unity"—unity of human, physical, and spiritual resources—which is "community" in terms of larger parish ideology. Compartmentalization of life and fractionalized persons come to be "whole individuals" who make up a Christian population where the Dale Hollow Larger Parish slogan is fulfilled—"every home a Christian home in a Christian community."

A Meaningful Fellowship

VIRGIL MARSHALL

• I know that God is no respecter of persons and that we can be just as near him on a crowded street as in the quiet of the forest or sitting beside some laughing brook in the countryside. Still to me the country church has a peculiar appeal. What could be more fitting than a house of worship set among the fields of grain and the green pastures of the countryside? Then, when country people meet to worship together in a country church, it seems to stimulate a fellowship that is especially wonderful.

Our own church is set upon a low hill beside fields of grain and overlooking a small valley with its meandering brook and hillsides covered with hay and pasture and dotted, here and there, with cattle and sheep. When the minister reads of Jesus and his disciples going through the fields of grain, the sower going forth to sow, or "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters"—how meaningful it becomes and how easy it is for us to understand! Rural people, living as they do close to nature, at least *should* be more conscious of the Great Creator, and where can we better worship him than there, amidst the beauty of his creation?

Yes, I love our church in the country. I would not trade it for any other in the world.

—Reprinted from *The Christian Rural Fellowship Bulletin*

We may drift along till the evil gets intolerable and then take some accidental way out, or we may plan in advance.

—JOHN DEWEY in *Progress*

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Contributors of articles to TOWN AND COUNTRY CHURCH speak for themselves and not for the National Council of Churches or sponsoring organizations.

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

Notes on Recollections

VII. Are There Distinctive Protestant Teachings on Agriculture and Rural Life?

BENSON Y. LANDIS

• The question above, I recall, has come up from time to time in conversations, committees, and conferences. I remember it was once raised by a teacher in a Protestant theological seminary. He himself did not know because he had not read Protestant rural statements. He implied that he thought the Protestants had declared distinctive teachings on agriculture and rural life. He wanted some one to tell what they were. The chairman kindly turned to me. I had to reply that I thought there were none.

I should like now to elaborate on my brief reply at a committee meeting. First, I believe, of course, that there are distinctive Protestant teachings, e.g., the priesthood of all believers, the right of private judgment, religious liberty for Protestants and non-Protestants (the last not honored equally everywhere in the world throughout history).

But these are teachings for all men everywhere, in the much-discussed city as well as on the farm.

I realize, too, that Protestants have made contributions to political and economic democracy and to freedom of scientific inquiry. I do not believe that the large majority of Protestants have made many such direct, or positive, contributions.

Likewise I often hear it said that Protestants have shown a special interest in the public school in the U.S.A. But in the realm of practical operations, I have observed much indifference to public education on the part of Protestants. I have seen Protestants rally to the public school fairly frequently when they also can oppose Roman Catholic policy in the process.

But, some one says, we are for stewardship of the resources of the earth, for conservation of the soil and the water, for the family farm, for voluntary economic cooperation in credit unions, etc. We commend to God the kindly seeds in the earth in springtime, recognize that it is God who giveth the increase, and thank him for the harvest in the fall.

I recognize that the American Thanksgiving was begun by settlers in Massachusetts, who were under the immediate influence of the Old Testament. I have heard that there was once a public official who thought during World War II that it would be a good and new thing to thank God for the wonderful harvests. Evidently he had forgotten the Old Testament.

We are for the wide diffusion of the ownership of private property, some one says. My first reaction usually is, are we? If so, how do we implement this great goal? If being delightfully vague about it is good implementation, then we Protestants qualify. But what is distinctive about that?

The classical liberal notion of property is also to the effect that property should be well distributed and under the immediate supervision of the owners. I think farm people in America generally believe this, whether they are Protestants or not. And the Popes have for generations referred to this in their encyclicals and addresses. Thus it is not now something distinctively Protestant.

Or, let us take a look at the family farm. Many rural philosophers in the United States have noted a close relationship between the family and the farm—some have also included the church. At many convocations, and in some official statements, fine things are said about the family farm. But the Roman Catholics once compiled a "Rural Manifesto," based on the historic teachings for centuries back, then came out of

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that thorough study in favor of the family farm. And the statement on "Man's Relation to the Land," with its strong emphasis on the family farm, was signed by Jews, Roman Catholics and Protestants.

Or, take economic democracy, we have 250 credit unions in Protestant churches. There are numerous official Protestant pronouncements in favor of cooperatives (most of them issued in the 1930's). Protesant farm families have built many strong cooperatives (without the knowledge of their pastors), and surely many Protestant church members in cities are also members of the 22,000 credit unions in North America. Well, the Roman Catholic parishes have 1,000 credit unions, and for many years the credit union movement in the U.S.A. was most vigorously promoted by the late Edward A. Filene, of Boston, a Jew. Which Protestant preaches about cooperatives in the manner of Msgr. L. G. Ligutti?

It is more than an impression that Protestant interest in economic democracy, as in the latest emphasis on "vocation," is in the tradition of historic individualism. At a consultation on cooperatives convened by the National Council of Churches' Department on the Church and Economic Life, held in 1957, a Protestant theologian said that Roman Catholic teaching on economics had always stressed the community aspects, while Protestantism had emphasized the individual. We are not officially whole-heartedly for cooperatives or credit unions—only minorities are interested.

And we are for stewardship. One of my Protestant mentors is always calling this a most radical doctrine—and when was American Protestantism radical? Man is only a trustee—God holds the actual deed to the land, state the Protestant orators at the rural life conferences. But conventional stewardship programs are still largely narrow—in terms of the money for the churches. And in "Man's Relation to the Land," Jews and Roman Catholics joined Protestants in holding that man is but a steward.

The late Msgr. John A. Ryan used to say in meetings attended by Roman Catholics, Jews, and Protestants, that when these three confronted the difficult industrial problems, they had usually said about the same things. These three also disagree on important community issues, such as sex education, birth control, church and state, religious liberty, etc.

But so far as the declared positions on agriculture and rural life are concerned, there are as yet no distinctive Protestant teachings—Jews and Roman Catholics also usually teach about what we do.

Rural Life Sunday, May 11, 1958

• Rural Life Sunday will again be observed on Rogation Sunday, the fifth Sunday after Easter, May 11.

The Rev. Mark Rich, ordained Baptist minister and faculty member of the Missouri School of Religion, Columbia, Mo., has prepared this year's order of service for publication by the National Council of Churches' Department of Town and Country Church. You may secure this order of service through your cooperating home mission board. Those who cannot secure it this way may secure single copies from the National Council's Department of Town and Country Church, 257 Fourth Avenue, New York 10, N.Y., at five cents each postpaid. Quantities will be available at $1.50 per 100 copies—carriage additional. Please order your copies early.

Origin

Rural Life Sunday, the fifth after Easter, which has its roots in the Rogation Days, is a day set apart for emphasizing the meaning of Christianity for rural life; for the invocation of God's blessing upon the seed, the fruits of the soil, and the cultivators of the earth; for the consideration of justice for agriculture and the spiritual values of rural life. It was first observed in 1929, at the suggestion of the International Association of Agricultural Missions, and according to plans adopted by the Home Missions Council and the Federal Council of the Churches of Christ in America (now part of the National Council of Churches of Christ in the U.S.A.) and many religious bodies.

How to Observe

Both rural and city churches may observe Rural Life Sunday. Each type of church may invite the other to share in some of its services. Parishes consisting of several churches in a circuit or yoked field should make it a parish day for all services and a dinner on the grounds. Country and city pastors might exchange pulpits on this day. Local agricultural organizations such as 4-H Clubs, Future Farmers of America, Farm Bureau, Grange and Farmer's Union, are often willing to attend and share in the services. A rural play or pageant may be substituted for discussion groups in the evening. In certain states 4-H Clubs are especially interested in Rural Life Sunday.

Song of the World and the Master

Sing, thrush and sparrow; sing, lark and redbird;
Trees, clap your hands on high;
Cry, all ye winds, and shout, all ye waters—
Lord Chirst is walking by.
Sing, little children; sing, man and maiden;
Cry, all ye peoples; shout all ye nations;
Sing, earth and sea and sky.

His eyes are kingly, his hands are kindly,
His feet are shod with light;
Go, every fear, and flee, every sorrow,
Christ makes the whole world bright.
Join, men and nature; hail peace and gladness,
Shout hallelujahs, sing grand hosannas,
Praise ye his gentle might.

—Fred D. Wentzel in
Song of the Earth

Where Has He Gone?

Each Sunday reminds us that hrist is risen. But where has he one? I suppose we would all say, To Heaven!" But would we mean ie heaven to which he referred, hen he said, "The Kingdom of eaven is within you"? If so, he has ot gone. He has come. And our sk is to recognize him.

Of course, that was the task of ie people in the First Century. eople saw Christ, but some saw im as a disturbing element in the mmunity, a fanatic, a threat to ieir standard of living. Only a few cognized him as Lord and obeyed im.

It is still the same. Here he is, king us to be the means of bring- g all men to him. And we find that mmission uncongenial to us—we'd ther bring only those who are "our ind." He points out the neighbors e are to love as we love ourselves, ut we find these people lazy, un- rateful, grasping and self-seeking.

So only a few of us recognize hrist, even today, despite the wis- om of centuries. And we who do o not give him whole-hearted bedience.

The Lord is risen indeed! But he as not gone. He is at hand. May od have mercy upon us when we ail to recognize and obey him to hom belongs the Kingdom, the ower and the Glory, world without nd.

—Philip Humason Steinmetz

Prayer on Stewardship

Teach me, O Lord, thy purpose in ll I handle. May I not waste mate- ials which are at my command. May I not waste time of others or nyself by lack of plan. May I not vaste talent in wrong endeavors. May I serve thee first and see first hy purpose with my thoughts, my ime, my abilities, my materials, so hat I may be a Christian steward of ll that thou hast given me.

In the name of him who served hee fully, even Jesus Christ, our ord. *Amen.*

—Hugh Outterson

Photo by A. Devaney, Inc., N. Y.

Let Me Keep Lent

Let me keep Lent;
Let me not kneel and pray,
Forego some trifle every day,
Fast . . . and take Sacrament . . .
and then
Lend tongue to slander,
hold ancient grudge, deny
The very Lord whom I would
glorify.

Let me keep Lent;
Let my heart grow in grace,
Let thy light shine till my illumined
face
Shall be a testament read by all men
That hate is buried,
self crucified—new-born
The spirit that shall rise on Easter
morn.

Excerpts from "The Hound of Heaven," by Francis Thompson

"The shoulder of your Christ
Find high
To lean thereby."

"To see ourselves with the eyes of God."

"The world's unfolded blossom smells of God."

"The stars still write their golden purposes
On Heaven's high palimpsest
And no man sees."

"The gardener of the stars."

"That voice is round me like a bursting sea."

What's Happening?

C. R. McBRIDE

• If we knew what was going to happen in America in the next twenty years we would know how to plan the work of the churches. We do not know the future but we may detect certain significant trends that may or may not continue.

Population Increase

It seems to be agreed that the whole world is undergoing what some term "an explosion of population." Everywhere the birth-rate is soaring and the death rate is declining. Some projection figures for the United States indicate that by 1957 we may have a population of as much as 238 million people. On the whole the population will be younger than at the present time. This energetic, new population will demand a place to live, schools, churches, food, and clothing. The people will hardly be satisfied with just enough to get by. They will want to enjoy an abundant life. As we plan for the religious needs of the people of America we can plan to minister to more people than at any time in the past.

City Growth—Suburbia

As the population increases it is expected that a disproportionate share will be placed in the urban areas. The cities, as for the past 150 years, are growing faster than the rural areas. However, it should be noted that it is not the cities proper that are growing but the areas surrounding the cities. This has been named by some sociologists "the rural-urban fringe." Some refer to it as suburbia. Little is known of this area except that it is teeming with children. It seems to have a higher birth-rate than the rural farm or the rural non-farm areas. Whether this will continue for the next twenty years is anyone's guess. If it continues it will be a phenomenon of which we have never seen the like. This growth may come to an early end and revert to the usual city pattern of a deficit birth-rate.

Population-wise the cities themselves are barely holding their own, or are declining. The mayor of New York City was chagrined when after spending 1½ million dollars to assure authorities that the population was greater than in 1950, and thereby secure more school aid, the counting showed there were a hundred thousand fewer people in New York city. This seems to be the story in all the larger cities.

As people desert the inner-city great sums of money are spent on urban renewal in an attempt to attract business and bring people back to these places. If the trend continues the money will not be wasted but it will not accomplish that which the spenders had hoped to accomplish. The churches in the inner-city have been faced for a number of years with the problem of whether they are going to minister to the people who live there or follow their own people into suburbia. Protestants have tended to retreat from the inner-city. This retreat leaves a religious vacuum, and does not argue well for the future.

The Town-Country Community

There is another development which should be of special interest to rural pastors. It is the development some people call the town-country community. There was a time when there was the town community. It was composed of business men, retired farmers, professional men, and perhaps the few laborers who lived in town. They were the elite of the area and so considered themselves.

Then there were the farm people who lived outside the town. It was necessary for them to enter town occasionally to buy supplies. The business men of the town were glad for them to come, but they were not particularly interested in their remaining in town. The farm people came to town and walked on the streets that were paved by town people. Occasionally they sent their children to the schools that were built and supported by the town people. They attended the town's movie houses and other places of recreation. In a sense they were foreigners, preying upon the goodness of the town people. There was embarrassment on both sides.

Today that attitude is nearly gone. The town people are looking with new eyes at the men and women who live on the farms. They no longer consider them the one-galloused yokels who come to town on Saturday, for these people of the modern farms are highly intelligent people. Many of them are college and university graduates. In many cases the farms they operate are more valuable than the town businesses they patronize. It often takes a larger investment and more skill to operate their farms than many town businesses.

There is a new social climate in rural America. The towns are reaching out and the farms are coming in so that we now have what can be termed a town-country community. In this town-country community the children are attending the same schools. They are engaging in the same athletic events. They participate in the same church activities and join the social functions of the community. There is a sense of oneness in areas that were once sharply divided between the rural farm and the rural non-farm people.

One of the greatest opportunities before the Protestant ministry is that presented by this new concept of town-country community. This greater community is filled with opportunities for experimental Christian work, not the least of which is in the field of adult education. Thousands of these town-country communities are awaiting the coming of spiritual leaders who see these possibilities.

This does not infer there should be only one church in each community. The religious needs of the people may be better served by several churches in one community. The new town-country community does call for the finest kind of co-

operation between its Christian organizations. The pastors must come together frequently for fellowship and for cooperative effort in leading their people to plan for the total welfare and advance of the town-country community. In such fellowship meetings they may set up adult educational projects, as well as recreational projects and religious events that will further the cause of a Christian civilization.

A Depression

We do not know what is before us, but if coming events cast their shadows before them, then we can see some of the things which may materialize within the next twenty years. If there should be another financial depression, although it will be called by some other name, of course, there may be a sudden lessening of the increase of the population in both suburbia and in the inner-city. This lessening of the population increase in suburbia may be reflected in a greater population increase in the town-country community. If that should take place then the houses that are vacant in many towns will be peopled with one and two families again. The schools which in some places are now operating with half a student body may be filled again. And it may be that in the midst of a depression people will find some of the values of life which have been lightly esteemed in the outburst of prosperity that followed World War II.

If the present prosperity continues, then the town-country community will offer unique opportunities for pioneering. In either depression or prosperity, there is great need for intelligent, devoted men and women to lead town-country communities into a still better day. Perhaps the one thing most needed for tomorrow is a dedicated town-country ministry.

Christianity is positive and powerful. Let us be about our Father's business of doing good; let us criticise less, and pray more.

—Dale Evans Rogers
in *To My Son*

A Rural Vision

DANIEL M. SCHORES

• That rural America is changing rapidly is no longer debated. Urban values have influenced us as never before. We know not what lies ahead, for change is a major problem facing rural communities.

Loss of population is one of the contributing factors to the current changes. Farm states continually decline in population. Young people leave the country to seek employment in the urban centers. Farmers seek better land elsewhere, or a city job. Intelligent high-school graduates leave for college, and few return. Let us sense these trends and make long-range plans to meet the current challenges.

Unfriendliness is also often a problem. If you say, "Oh, that's not a problem in our community," you may be wrong. Just ask a family who moved there recently! Too often long-term residents are reluctant to accept the newcomers as neighbors and community members. People do not visit as they used to—many are too busy to stop for even a moment's conversation. Yet unfriendliness is a problem which could easily be solved.

Another problem—and a strange one—is the poor opinion we have of our individual abilities. Cries of inadequate leadership are heard, yet we will not or do not follow the leadership which could be available to us. Apologies are made for the low average educational level of farm people, but forgotten is the fact that a high level of common sense and improved schools will do much to correct this. We hear complaints of low farm income, but a man can always use what he has more wisely.

Community and individual shortsightedness disturbs rural leaders. Let's have more faith in our ability to improve local church and community conditions!

Need for Vision

When communities fail to observe their progress, or fail to make long-range plans, they are shortsighted. When institutions like churches forget the purpose for which they were founded, they may as well not exist. How greatly rural vision is needed!

And we need adaptability! It is right to be suspicious of some new methods, but we need to examine new ideas and try the ones which seem good. The future must be faced with faith.

Planning

We have already referred to long-range community planning as a means to a better tomorrow. We practice such planning in our homes as we decide on next summer's vacation, or whether or not we can afford a new car, or when we can purchase those extra acres.

Some towns and country villages have vision. A 4-H Club erects attractive mail boxes and thus improves the appearance of a country road. Farmers cooperate in planting a mile of multiflora rose hedge along another road. A town plans for adequate water, sewer and electricity to attract new industry. Another works toward better recreational facilities. A school district plans for additions in buildings and staff. Businessmen form Chambers of Commerce to improve business.

Why aren't our churches making long-range plans? Services are usually thought of in terms of next Sunday, or at most a year ahead. We need achievement goals in our churches. Ministers should not limit planning to their own brief pastorates.

Needed, also, is a clearer idea of the extent of a community. With the consolidation of schools, closing of many open-country churches, and disappearance of crossroad general stores, community boundaries have expanded. A church must willingly serve a larger parish than it has in the past.

To meet the changes which are taking place in town and country areas, we must try new ideas and apply them to increasingly larger areas of life. Let's have greater rural vision!

Dwight L. Moody once said that he did not desire grace to die for Christ; all he wanted was grace to preach for Him. —Alan Redpath
in *Victorious Praying*

Photo by A. Devaney, N. Y.

Rural Community Development in Mississippi*

ROGER MABRY

• Today I am appearing as past-president of the Palmetto Rural Community Development Council in Lee County, Mississippi. I am speaking for three churches, because we achieved again for 1957, as we did in 1956, the unique honor of having all three of the churches in our Palmetto Community selected to be among the top ten in the state of Mississippi. The churches I represent are the Oak Valley Christian; the Palmetto Methodist; and the Pleasant Hill Baptist. Each of these churches was rated "Superior" in its programs for "a better church, a better community, and a better world." This is the second recognition for Oak Valley Christian and Pleasant Hill Baptist, and the fifth recognition for Palmetto Methodist.

We do cooperate in community development. There used to be a time when it could have been said that we were clannish; each church group stood apart. But Rural Community Development Council work seems to have remedied that unsavory condition and now the barriers are down. That is not to say that each church has lost its individuality, but it is a recognition of the fact that together we have risen to greater achievement. And even though we reside in a farm district, we recognize truly the importance of soul culture as well as soil culture.

Perhaps nobody in all of Palmetto can speak of this tolerant brotherhood among the churches better than I. I grew up rather adapted to this open-minded, unbiased view of things. My home has always been next door to the Methodist Church; I am a member of and a deacon in the Christian Church; my grandfather was, my brother is, and my nephew probably will be, ministers of the Christian Church; I attended a Baptist college; my best friend at one time was a Catholic; I have no known aversion to Jewish people; and the personnel of the hospital in which I work is predominantly Presbyterian.

By way of an outline, I should like to use the following points: First, to present the evidence of community cooperation among the three churches; and second, to touch upon the growing program of each church.

Cooperation

At the beginning of 1957 our Rural Community Development Council (hereafter referred to as RCDC) set up goals, under "Religion," that would include all three of the churches. The very first goal was that each church would participate in the Rural Church Recognition Program. All three would hold vacation Bible Schools. They would observe special days, either together in union services or simultaneously each in his own church. An effort would be made to visit and hold devotions in the county home and county jail. Then, too, we wanted to promote better race relationships.

So we set forth to attain these goals and during the month of April all three churches enrolled in the

*From an address before the Church and Community Conference, Mississippi State College, January 22, 1958.

Rural Church Recognition Program. It was in May that the churches received by mail report forms on which to record accomplishments. The churches were well represented here at State College in January of 1957 to receive the awards for the work done in 1956.

Vacation Bible Schools were held in the churches with a spirit of cooperation. Little discrimination was made as to who belonged to which church.

4-H Club Day was observed in March. The boys had charge of the church school worship service, each group in its own church. Land-Use Emphasis Week was handled in the same way.

This past year the union Thanksgiving service was held in the Methodist church. We rotate, year by year, one church to the other. We have had this union Thanksgiving service for the past eight years. Also, this past year, some of our young people came up with a fresh idea—a union Christmas pageant. We hope this will become as traditional as the Thanksgiving service.

During the summer a large group, from the three churches, made a visit to the county home for a fellowship service. Then the devotional service that was held the same day in the county jail was the scene of the almost violent response of a non-believer. This incident proved to be the most dramatic and the most indelibly impressive one of the whole year.

Interracially, we stepped across the color line and visited and assited the Negroes of the community in winning top prize in their 1957 RCDC work. The Methodists continued the practice of passing on their church school literature to the colored Methodist church and gave them their old hymnals when they bought new ones.

Perhaps just as surprising as breaking the color barrier is the fact that in smaller fields of endeavor we have overstepped the boundaries of denomination. Ladies of one denomination attend and are counted as members of the women's organization in another church. For funerals, an interdenominational choir assembles. Soloists from one church sing at other churches during revivals and for other special occasions. Memorial floral arrangements are shared by two of the churches.

We feel that the three churches are affiliated with movements for community betterment in practically all areas of life. For one thing, the various churches provided chapel exercises in two nearby schools throughout the school year. Our community itself no longer has a school; our school building is another one of those which has been converted into a community center. It is the action of our churches, coordinated through RCDC, that continues to hold our community together. Members from all the churches take part in the regular RCDC educational programs.

Growth

As for growth, it seems that even in a slow year there is always some progress to report. I shall list the tangible with the intangible. In 1957 the Christian church added twenty new members to its rolls, installed a four-unit air-conditioner, and as a long-range project would like to purchase an electronic organ. In the Baptist church one young man surrendered himself for full-time Lord's service and preached his first sermon in November. The Baptists completely redecorated their Sunday school annex, sanding and finishing the floors, repainting the walls, and making and hanging new curtains throughout; they hope to get a new piano in the future. The Methodists also painted their Sunday school annex and laid new linoleum on the primary-room floor; they purchased four dozen new hymnals and have voted to get new pews. Our Methodist church, already outstanding in its physical improvements, now has on hand more than $2,000 in a building fund and plans to add a fellowship hall, kitchen, rest rooms, and a water well.

When we think of intangible assets, RCDC and the church become one in purpose. We are told in *Romans* 14:7 that "none of us lives to himself, and none of us dies to himself." If the church, as a fellowship of Christians, is to bear witness to God's power, and if it is to take a firm stand for good will, justice and peace, then it must be ready for action. And for action, it must have organization. And for organization, the answer has been found in the RCDC.

We are grateful for our community. We are grateful for our churches. We are grateful for what the churches can do separately. But we are more grateful for what they can do cooperatively—developing, erasing the time-old barriers, and becoming bigger because of it. Wherein we have succeeded, we would strive to substantiate those successes and build upon them. Wherein we have failed, we would hope to turn failure into success in the future. Perhaps as a theme we could use a line from the magnificent old hymn, "Onward Christian Soldiers"—"We are not divided—all one body we. . . ."

Southern Mountain Workers

• The 45th Annual Conference of the Council of the Southern Mountains, Inc. was held in Gatlinburg, Tennessee, February 12-15, 1958. The theme for this conference was "Education for Living." Those who attended were leaders in religion, education, health, recreation, and community agencies.

A careful study of the program of this conference will give some understanding of the purpose of the Council and of the scope of its program. One of the outstanding major addresses was given by Dr. George K. Schweitzer, University of Tennessee, on "Christianity and the Atomic Age," but there were also sessions on Adult Reading Materials for Adults with Limited Reading Skills, Crafts, the Youth of the Appalachian South, Problems Related to Migration of People from the Appalachian South to Urban Centers, and many other related subjects.

Each day of the conference was planned to emphasize different phases of the needs of the region. Those who attended were inspired by the sessions and the valuable fellowship.

Cooperative Leadership of Theodore Roosevelt

• On October 27, 1958, the United States and many other nations will commemorate the hundredth anniversary of the birth of Theodore Roosevelt. History records that the interests and enthusiasms of this remarkable man covered a wide range of subjects. What may not be so well known is that he had a sincere and long standing interest in agriculture, and was ahead of his day in his support and leadership in the development of farmer cooperatives.

In a message to the Congress in 1906, President Roosevelt said: ". . . Organization has become necessary in the business world; and it has accomplished much for good in the world of labor. It is no less necessary for farmers."

Less than two years later Theodore Roosevelt appointed a Commission on Country Life composed of farm leaders, educators and business men interested in agriculture. The Commission reported to the President early in 1909. The report contained a statement that no doubt met with his hearty approval: "There must be a vast enlargement of voluntary organized effort among farmers themselves. It is indispensable that farmers shall work together for their common interests and for the national welfare. . . . We have only begun to develop business cooperation in the United States."

Near the end of his term, February 9, 1909, President Roosevelt transmitted the report of the Commission to Congress. In a special message accompanying the report he wrote:

"From all that has been done and learned three great general and immediate needs of country life stand out:

"First, effective cooperation among farmers, to put them on a level with the organized interests with whom they do business.

"Second, a new kind of school in the country, which shall teach the children as much outdoors as indoors and perhaps more, so that they will prepare for country life, and not, as at present, for life in town.

"Third, better means of communication, including good roads and a parcel post, which the country people are everywhere, and rightly unanimous, demanding."

In another paragraph he said: "The Commission points out, and I concur in the conclusion, that the most important help the Government, whether National or State, can give is to show people how to go about these tasks of organization, education and communication with the best and quickest results. . . ."

As a private citizen, he was frequently vocal in support of farmer business associations. "Wherever farmers themselves have the intelligence and energy to work through cooperative societies," he stated in 1917, "this is far better than having the state undertake the work. Community self-help is normally preferable to using the machinery of government for tasks to which it is unaccustomed. This applies to the ownership of granaries, slaughterhouses, and the like. There are in Europe cooperative farmers' associations which own and run at a profit many such institutions; and when this is shown to be the case the other owners of such agencies face the accomplished fact; and it often becomes possible for the farmers then to deal with them on a satisfactory basis. . . .

"A single farmer today is no match for the corporations, railroads, and business enterprises with which he must deal. Organized into cooperative associations, however, the farmers' power would be enormously increased. The principle upon which such cooperative groups are formed is very simple. The profits are divided partly in the shape of a rebate that is paid in proportion to the volume of business done for each member. The control, however, of the association does not depend upon the number of shares that a member may own but rests upon the democratic basis of one man, one vote."

In an address at Saratoga Springs, N. Y., July 18, 1918, less than six months before his death, he reaffirmed his belief in the importance of cooperation to the welfare of the farmer. "The welfare of the farmer," he said, "stands as the bedrock welfare of the entire Commonwealth. Hitherto he has not received the full share of industrial reward and benefit to which he is entitled. He can receive it only as the result of organization and cooperation. Along certain lines the government must itself cooperate with him; but normally most can be accomplished by cooperation among the farmers themselves, in marketing their products, in buying certain things which they particularly need, and in joint action along many lines. The States can wisely supplement such work of cooperation, but most of such work it cannot with wisdom itself undertake."

—A. W. McKay,
Farmer Cooperative Service

Astounded

I have glanced the pigeon homing,
Astonished by its grace;
Flying strong, unhesitating,
To cote and nesting place.

I have been lured by nicotina,
Siren of the dark of night,
Who no attraction offers
When day breaks clear and bright.

O God, I am astounded
The universe, a tree,
The flight of golden plover,
The guide of honey bee.

Cecrophia's gorgeous mantle,
The lilies clothed with care;
They all serve to remind me
That Thou art everywhere.

—Leslie T. Wells in
Faith, Fun, and Fantasy

Your Right to Say It

(A comment on "The Christian Faith and Modern Agriculture, by Wesley A. Hotchkiss, in TOWN AND COUNTRY CHURCH, January 1958.)

CHARLES EDWARD FULLER

• Wesley Hotchkiss is making a significant contribution to the rural church movement and to the development of churches in his own denomination in rural areas. His addressess and writings have been stimulating, and will continue to be appreciated. Among these, the address reported in TOWN AND COUNTRY CHURCH (Jan., 1958) is rightly to be considered. It should make rural churchmen think about their enunciation of the Gospel in this day. It represents, in its theological aspects, some of the most cherished facets of neo-orthodoxy which he seeks to correlate with modern rural problems. This gives pertinency to his article for those concerned with the church in town and country.

Regarding the four "Facets of Our Faith," the incarnation as the vocal point of history before and after Christ; "the centrality of the earth in the whole scheme of salvation," the "sacramental quality of life lived within the faith," and "the church as the community of redeemed and faithful people," little comment can be made. Although they are set forth as *our* common heritage it is conceivable that some biblical or systematic theologians, some denominations, and others within the rural church movement might question them as the appropriate and adequate representation of a common core of our faith. The right of each member of the movement to his convictions has long been recognized. It is only proper to comment that Dr. Hotchkiss has nobly related these tenets of his creed to what he believes in an apt characterization of the modern rural situation.

However, an appraisal of his article is needed in view of his description of the rural church movement as oblivious to changing conditions to which he addresses himself. His own position needs to be studied from the point of view of his presuppositions and the manner in which they affect his appraisal of the leadership of the rural church.

Dr. Hotchkiss opens his message with comment intended to be both facetious and factual. Rural leaders are seen as unconscious of the change in their way of life, romantically and emotionally attached to the Bible as a "rural book," unenlightened in exegesis, content to relegate [the movement] itself to the periphery of the present-day theological conversation," and "defining the good life in terms of our culture and then wrapping the Christian faith around it as a kind of spiritual cloak." The stupidity of the rural church leaders is such that they may think him a heretic because he does "not believe there is anything inherently redemptive in the smell of new mown hay." The naivete of these unenlightened ones demands new leadership.

It appears that this writer has built up a man of hay and tossed him down for the stock to trample under foot. Were we to meet many men of this caliber at the Convocation of the Town and Country Church we would share the pity expressed by the writer. If a district superintendent, state secretary, or director of town and country church work should find a predominance of such men in the rural pastorates he would be justified in appealing to his denomination to prepare better men for the rural ministry. Unfortunately there are still some as described, but the rural church movement has never been made up of any great percentage of men with such a limited outlook.

A scanning of the pages of TOWN AND COUNTRY CHURCH, *Agricultural Missions,* and other publications discussing the rural scene might quickly disabuse anyone of the unfortunate misrepresentation of rural church leadership made in this article. In a recent letter to *The Christian Century,* Dr. Mark Rich wrote:

> *The leaders in the movement have from the first been men of broad understanding and interest. . . . From its beginning, 50 years ago, the rural church movement has dealt with basic issues . . . what happens to our land (more than soil) resources . . . whether democracy is practiced . . . or whether a cooperative form of churchmanship can prevail.*

There is little need to list the names of rural church leaders who have consistently been alert to new issues and whose theological approach is to dig deeply into real rural problems and to seek a truly Christian answer to them from the richest sources of the Gospel message. They are not content to formulate arbitrary theological systems and to force these upon an oversimplified version of rural sociology. Few of the great in the rural church leadership have been so naively unempirical as to attempt the fitting of dynamic rural life into a few tenets of faith. It is regretable that the critics of rural church leadership have not had access to a history of the movement and its leaders.

Dr. Hotchkiss gives further reason for questioning when he laughs at the scholarship of rural church leaders. The preachers who speak directly to the farmer with agricultural parables used "without much exegesis" are not unlike one who talks of the ancient Hebrew farmers' dream of a Holy City as a counterpart to the situation described in the song, "How're you going to keep them down on the farm after they've seen [Gomorrah]?" Undoubtedly the Holy City was visualized as larger than the home town, but it takes Hollywood-trained imagination to urbanize Ezekiel's vision of the Holy City. This habitation, in which the presence of the Lord was of prime importance, was to be approximately two and a half square miles in area. It was to include

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within it common pastures for the stock of its inhabitants. Around it was to be open land reserved for gardening and field culture from which provisions for the "city" would be secured. The appreciation of the people for living streams of water through the metropolis is unlike the contentment of the modern urbanite for a ready spigot or the ancient city dweller for a cistern.

The inference that an inevitable (divinely instilled?) appeal is toward urbanization is as sound as that of the hypothetical "great thinker in the rural movement" who should be promoting "camel riding as a spiritually superior type of transportation" because the "ancient semites were camel riders." Any student of the Bible may discover a variety of modes of transportation used by the Hebrew farmers, and a distinction between sedentary farmers and the nomads who used camel trains. Are rural preachers uniquely prone to make such literalistic applications? It was undoubtedly a minister of the same mentality who suggested the need to have lighted, three storied churches and to hold services until midnight because of the picture given of Eutychus' fall from the third floor window. (*Acts* 20:7-14)

While the main intent of this appraisal of Dr. Hotchkiss' article is to offset an unjustified discrediting of rural church leadership, it is likewise important to point out a problem of theological conceptualization. Other rural church leaders are supposedly wrong in that they derive their ideas from culture and justify them by theological expressions of Christianity. The writer of "The Christian Faith and Modern Agriculture" stands as a lone prophet calling for the opposite approach. We should find the basic facets of our faith and let the chips fall where they may, on rural or urban soil. While there are persons who would seriously challenge this point of view, that is not to be done here. Rather, let it merely be said that Dr. Hotchkiss has not demonstrated that his four facets of our faith are themselves not a product of his own culture, dominated by neo-orthodox elements speaking a "language of faith" which sounds supiciously like their own rationalization.

The rural church movement is and should be made up of men as far separated in their theological position as Conservatives and Liberals, High Churchmen and Low Churchmen, and other variant positions, bound together with a love for God, man, and the land. In it we can find more room for an appreciation of the contribution others have made and will make to the Kingdom of God especially in the rural areas of the world.

In spite of the exception taken here to specific aspects of this appraisal, we are indebted to Dr. Hotchkiss for stressing an essential we might well heed. The Gospel is not to be identified with some partial statement which might be termed rural theology as over against urban theology. With the author I would suggest that there is neither a rural theology nor a theology of rural life. Rather there is Christian theology which applies to all life in general, and which meets specific problems encountered in any special area such as the rural community.

We might propose a different set of "facets," and organize in other ways the Gospel of Jesus Christ as we interpret it; but we are agreed that the Gospel itself cannot be described adequately in terms of any particular culture, rural or urban.

The Best Position

• One day Ethel Barrymore was asked the secret of her productive life. Among other things, she answered, "You must learn above all not to waste your soul and energy and brain and strength on all the little things. I suppose the greatest thing in the world is loving people and wanting to destroy the sin but not the sinner. And not to forget that when life knocks you to your knees—which it always does and always will—well, that's the best position in which to pray, isn't it? That's where I learned."

—Melvin E. Wheatley, Jr. in *Going His Way* (Revell)

"The Christian Farmer and His Government"

• About sixty persons attended the annual seminar on the theme given above, convened by the Department of the Church and Economic Life of the National Council of Churches in Washington, D. C., February 4-6, 1958. Those participating were farmers, town and country ministers, editors, and church officials. The session was an informal one for exploration of issues, and for introductions to those who make farm policy and to the processes whereby policies are made.

Walter Wilcox, Library of Congress, gave a bird's-eye view of farm issues and legislative proposals. Frank McCulloch, assistant to Senator Paul Douglas of Illinois, discussed the how and why of lobbying. Phillip Aylesworth of the U.S. Department of Agriculture, who is responsible for church contacts of the U.S.D.A., again greatly assisted the seminar by arranging for sessions at that Department.

True Morse, Under Secretary of Agriculture, interpreted the Department's recommendations for greater flexibility in farm price support programs. Kelsey Gardner of the U.S.D.A. described the Department's Farmer Cooperative Service.

There were informal sessions with members of the Senate and of the House Committee on Agriculture. Charles Smith of the National Council of Churches' Washington office discussed church concerns for farm issues. Raymond W. Miller told in an illustrated lecture about some of the problems of farm marketing among the people in the under-developed nations.

The use of radio-active substances called "isotopes" in agriculture was described by Frank A. Todd, U.S.D.A. H. L. Mitchell, president of the National Agricultural Workers Union, described conditions under which farm laborers work and their efforts to organize for collective bargaining.

The denominational offices for social education and action and for town and country church work recruit the membership of the seminar.

BOOK REVIEW

Psychology, Religion and Human Need. By W. L. Carrington. Channel Press, Great Neck, New York. 1957. $3.75.

This treatment is a refreshing breeze blowing across the land of rather mundane books on the substance of pastoral care. Although there have been some excellent presentations in recent years, this is among the best, probably because it is written by a physician who astutely evaluates the role of the minister as a shepherd. Showing real scholarship as well as assistance, the book has been selected by the Religious Book Club.

Carrington is cognizant of modern psychological thought, as well as the theological issues of the day. Excellent is a chapter on psychology for the minister and layman, presenting four schools of psychology and those schools' contributions to pastoral care. He provides a highly satisfactory synthesis to help the minister in his dilemma of choosing the system upon which to hang his working theology of care.

For town and country pastors, the chapter on the art of visiting and interviewing is most rewarding. He urges the pastor to be sensitive to the needs of his parishioners in a personal way, but not to the point to which many of us go. It is presented in the context of the teaching of the Good Shepherd.

Although the writer's chapter on Christian marriage and parenthood is not as profound and deeply rewarding to the pastor as certain recent works, this physician provides materials which are often absent. He speaks authoritatively as a highly experienced medical practitioner who has seen pictures of married life often unseen by the more naive pastor.

The most helpful sections of the book are those dealing with the role of the minister in the healing team. Not only does he present a sound medical and psychological foundation; the writer also displays a sound theological grounding most helpful to the pastor as he ministers to the physically and mentally ill.

This book is a welcome addition to any pastor's study for his guide in meeting the needs of his parishioners.

—William G. Jamison

National Farm Safety Week

• In 1958, for the first time, a packet of National Farm Safety Week materials, designed specifically for church use, will be available from the National Safety Council, according to John T. Kenna, Director of the Council's Church Safety Activities Division. The 15th observance of this annual event will be held July 20-26. Theme for the week will be, "When You Work for Safety—Safety Works for You."

The National Safety Council will announce in the near future how churches and church affiliated organizations may obtain the newly designed special packet.

National Safety Council records show that about 13,000 rural residents are killed each year by accidents, and that another 1,050,000 sustain injuries. Economic loss to the country from these accidents is placed at about $1,500,000,000 annually.

National Farm Safety Week is sponsored jointly by the National Safety Council and the U.S. Department of Agriculture.

Those who want materials should write to the National Safety Council, 425 N. Michigan Avenue, Chicago 11, Illinois.

• It's a good idea to renew your subscription to Town and Country Church early rather than let it lapse for an issue and then try to catch up. Three notices of expiration are sent out—one in advance, and two after the issue is off the press. To receive journals and notices promptly, keep us informed of changes of address.

"A Study of Low Income Farm Families in Two Southern Rural Communities"

• A study bearing the above title, prepared by staff members of the National Council of Churches' Bureau of Research and Survey for the Department of Town and Country Church, is now ready for distribution.

The purposes of the study have included the following: 1) To provide information about low-income farm families in the South; 2) To indicate distinctive cultural characteristics of Southern low-income farm families and relate their religion and their church life to their culture; 3) To show relationships of cultural factors to the development and implementation of church planning and programming; 4) To suggest methods for the greater involvement of the Low-Income Farm Family Churches in the over-all rural church program.

The study may be procured from the Department of Town and Country Church, National Council of Churches, 257 Fourth Avenue, New York 10, N.Y., for 75 cents per copy.

Religious Dance

• For all those interested in adding another dimension to their worship experience, Ted Shawn, nationally known dance educator, is offering a training session on Religious Dance at Jacob's Pillow, Lee, Massachusetts.

Ted Shawn, who had studied for the ministry, has spent over forty years pioneering to restore dance as worship to the Christian church. Mr. Shawn has also, throughout his many world wide tours, done much to aid religious understanding through the dance.

The 3-day training session will be held June 23-25. The fee ($30.00) covers room, board and all sessions for the three days.

For further information and registry, write Jean Beckwith Miller, 1751 Yale Court, Wantagh, New York, making all checks payable to Ted Shawn.

In-Service Training for the Minister in Town and Country — 1958

A Description of Schools, Institutes, Graduate Courses to be held by Agricultural Colleges, Theological Seminaries, etc.

• The main purposes of the sessions held are: (1) To help ministers become acquainted with tested methods of town and country work; (2) To assist them in securing an understanding of the trends and problems of modern country life; (3) To develop fellowship among ministers in town and country; (4) To increase contacts of ministers with agricultural leaders. Certain of the home mission boards of religious bodies offer a limited number of scholarships to country pastors. Ministers interested should communicate with their boards to learn of scholarships are available and on what terms.

SCHOOLS IN WHICH GRADUATE CREDIT IS OBTAINABLE

Date	Name	Person to be Addressed
June 23-July 25	**Interdenominational School for Rural Leaders** Garrett Biblical Institute, Evanston, Ill.	Dr. Rockwell C. Smith
June 30-July 18	**Graduate School of Theology** Oberlin, Ohio	Dean Leonard A. Stidley
July 1-17	**Church and Community Workshop** Emory University, Emory University, Ga.	Rev. G. Ross Freeman
June 16-July 18	**School in Town and Country Administration** Iliff School of Theology, Denver 10, Colorado	Dr. Oliver R. Whitley
August 11-12	**Rural and Urban Pastors Summer School** Gammon Theological Seminary, Atlanta 15, Ga.	Dr. Harry Richardson

SCHOOLS AND INSTITUTES FOR TEN DAYS OR OVER

April 8-24	**Town and Country Ministers School** Rural Church Center, Green Lake, Wisconsin	Rev. Robert T. Frerichs
June 17-July 18	**Program in Agriculture for Pastors** Iowa State College, Ames, Iowa	Prof. B. J. Firkins 137 Agronomy Bldg.
July 14-25	**Rural Leadership School** Michigan State University, East Lansing, Mich.	Coordinator, Church Related Programs
July 14-25	**Summer School of Christian Education** Faribault, Minnesota	Rev. John M. Wilson 122 W. Franklin Ave., Minneapolis 4, Minn.

SCHOOLS AND INSTITUTES OF ONE WEEK OR LESS

April 28-30	**Refresher Course for Pastors and Lay Leaders** Montana State College, Bozeman, Mont.	Prof. Carl F. Kraenzel
June 23-27	**Summer School for Town and Country Ministers** University of Tennessee, Knoxville, Tenn.	Mr. J. W. Brimm Box 1071 University of Tenn.
June 22-27	**Cornell Town and Country Summer School** Cornell University, Ithaca, N. Y.	Rev. Stanley E. Skinner Anabel Taylor Hall Ithaca, N. Y.
June 23-25	**Rural Church Conference** A & M College, College Station, Texas	Dr. Daniel Russell
July 7-11	**Rural Ministers' Summer School** Virginia Polytechnic Institute, Blacksburg, Va.	Dr. Donald R. Fessler